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The Review of Religions

Editor—A. Q. Niaz, B.A.

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Review of Religions

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I HABEEB

Malfoozat-i-Ahmad

Translated from *Malfoozat-i-Ahmad*, published by Sh. Abdul Hamid, Railway Auditor, Lahore.

July, 19, 1901.—*(Continued)*

Babu Mohammad mentioned an objection raised by Hafiz Mohammad Yusuf to the effect that Maulvi Abdul Karim had put forth the monstrous view that Hazrat Ahmad was as though he were Ahmad of Arabia himself. In reply to this the Promised Messiah said: In *Baraheen-i-Ahmadiyyah* I have been referred to as Mohammad, and also as Masih; these people read that book and spoke very highly of it; they wrote reviews in terms of superlative praise: one might therefore well ask Hafiz Mohammad Yusaf and his friends what new thing had come since then that they have changed their views. Within my own hearing Maulvi Nazir Hussain of Delhi once said that a book like *Baraheen-i-Ahmadiyyah* had never been written before in support of Islam. Munshi Abdul Haq too was present on the occasion, and also Babu Mohammad. At that period of the circulation of *Baraheen-i-Ahmadiyyah* these people admitted that there was no artificiality about the book. And, in fact, if the revelations embodied in it were not from God, it was impossible for man to lay the foundation so early of a plan that was to mature so long into the future. Why did the same views appeal to them so strongly at that time and why do they abhor them now. The Holy Prophet himself has said that the name of the father and mother of the expected

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Mehdi would be the same as the name of his own father and mother, and that by nature he would lie on the same pattern as the Holy Prophet himself. By this the Holy Prophet meant that the Mehdi would be his own *Mazhar*, just as John was the *Mazhar* of Alias. The Sufis call it *Burūz*. Nawab Siddiq Hasan Khan has written in his book that the words آخرين منهم referred to the followers of the Mehdi who would represent the companions of the Holy Prophet, while the Mehdi would represent the Holy Prophet himself.

July 20, 1901.

The conversation referred to Munshi Ilahi Bakhsh and his book *'Asa-i-Musā*. Some one said that such and such a man was saying this and that thing in regard to his character. The Promised Messiah said: We have no need to go into these things; we do not like such personal attacks. They offend against *taqwa*.

Babu Mohammad said that in *'Asa-i-Musā* a number of things had been written which were against facts. Hazrat Ahmad thereat remarked: In *Zururat-al-Imām* we expressed a good opinion in regard to him, but we are sorry that he has forfeited this good opinion by his disregard of facts in this book. Purporting to quote what another man said he has made insulting remarks in regard to me and in regard to my father to the effect that we were paupers. *Taqwā* forbids a man that he should quote such bare-faced lies. Had our contact with Ilahi Bakhsh Sahib been not so old, had he been a native of some far off place, had he been unaware of the account of the Qadian Family in *The Punjab Chiefs* by Sir L. Griffin, I could have excused him. But now that he has repeated this falsehood, knowing all this, we are in a position to form an estimate of his *taqwā*.

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TABLEEGH-I-AHMADIYYAT

Khutba-i-Jum'ah.—Translated from the *Alfazl*, November 2, 1943.—Ed.

There is a time for everything. If you try to do a thing before its time, or after it, you cannot obtain commensurate results. The work which at its proper time can be easily accomplished becomes difficult, and in some cases impossible, when that time has been missed. Similarly there is a proper method for doing everything which economises effort, while at the same time it gives the best results. These two factors, that of the proper time and the proper method, can not be ignored without entailing enormous waste and heavy sacrifices. Take for instance the case of those who try to produce gold by chemical means. They devote whole lifetimes to this work and expend enormous amounts of wealth ; sometimes they even claim that they have succeeded in producing an ingot. In the first place such claims are always false. Secondly even if we accept that in extremely rare cases such claims are correct, we have to remember that the wealth consumed in producing a grain or two of gold by these means is out of all proportion to the value of that gold. This amount of wealth properly invested would have yielded far higher dividends. The alchemist gives up the society of his friends ; he spends his days and nights in the grime and smoke of his furnace, dishevelled, unkempt, his face and hair covered with ash ; he pours bag after bag of wealth into a ceaseless drain ; and at the end he gains but a doubtful grain or two of gold. If he had pursued the proper course for getting rich he might easily have earned fifteen or even twenty times more.

Trees do not grow in Mecca. Some people have tried to grow gardens there and one man even went so far as to dig pits for planting trees and filled them with soil transported all the way from Tàif. He succeeded thus in growing some trees, but the cost incurred was too heavy as compared to the gain. By properly investing this money in some commercial enterprise he could have earned far higher profits. Similarly, by artificial means trophical fruits can be grown in cold climates and northern plants reared in tropical countries. Such enterprises are profitable for scientific research, but on the monetary side they are a dead loss. In India some people are striving to evolve mango trees capable of yielding fruit out of season, and they have created some varieties which do so. But the yield in their case is nothing as compared with the yield of other trees.

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These instances illustrate very well how there is a time for the growth even of Movements originating with God. Just as there is a season, when mango trees come into fruit and melons ripen and wheat fields are ready for the sickle: if wheat is sown at the proper time the yield is good; otherwise even superhuman sacrifices fail to raise a tolerable crop Similarly in the case of Divine Movements too if proper endeavour is made at the right time to spread them, they grow by leaps and bounds; but when that time is missed the result yielded even by extraordinary endeavour is meagre and small.

When the Holy Prophet of Arabia put forth his claim those who flocked round him made surprising sacrifices to carry the teachings of Islam to the corners of the earth. They took the Holy Quran in their hands and left their homes. They result was that Islam became supreme in the known world of that day. The words of the Quran and the *Hadith*, we must remember were the same at that time as they are to-day, and they bore the same meaning which they do to-day. But at that time the Quran was an irresistible weapon. When, however, the season for the Tabligh of Islam was passed, the same weapon seemed not to work. People read the Quran now but it does not peneterate to their hearts There was a time when even those people who did not believe in it read it and marvelled at it, but now people laugh with scorn when they hear it and say: "There is nothing in it; it is a useless rigmarole fit for mullahs in the mosques or for idle worthless people. It does not help us in our politics, it does not help commerce or industry. Why should we read it? We should read, instead, books capable of giving us a rise in life; we should study western culture." They have time and taste for Ghalib's poetry and for trash far more useless and full of mischief, but they have no time for the Holy Quran. As soon as they hear any reference to it they become bored, begin to yawn, or go to sleep, or simply get up and leave the place.

There is thus a time and a season for everything. When that season is passed it loses its force. Applied in season, the Holy Quran produced men like Hazrat Abu Bakr, Umar, Ali, Usman, So'ban Sauri, Ahmad bin Hambal and Imam Abu Hanifa; but when that time was passed it declined to yield fruit out of season. Planted in the hearts of these people at the proper time it yielded fruit of such astonishing quality that the whole world marvelled at it; but the same Quran now seems meaningless. It serves no useful purpose now. It exists only to be kept in mosques wrapped in beautiful and expensive covers. The Muslims do not care to read it, do not care to hear it read. Even should they hear it, their thoughts rise up as a wall between them and the Quran to prevent comprehension. The voice of the Holy Quran thus is a cry in the wilderness which falls flat on their ears.

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So there is a proper time and a proper season for the growth Divine Movements as well. When any Prophet of God appears, that is the proper season for the religion of God to spread. The signs of God sink into the heart at such times; the rational appeal of that religion becomes irresistible and there comes a deep and far-reaching change over the world. Then, by and by, the season changes and the Divine Teaching ceases to sway the human heart. Wheat sown in October or November thrives and gives adequate yield, but sown in May or June even the seed is lost. Similarly after the time for their growth has gone by, all efforts to spread Divine Movements are wasted. The period of the Holy Prophet Mohammad is a period of which the history has been most excellently preserved; it was not like the time of Zaratasht or Ramchandra whose history has been lost. Even the minute and seemingly trivial details of the Holy Prophet's life have been recorded. Some people think such details unnecessary and useless which describe, for instance, how the Holy Prophet raised a mouthful of food to his lips or how he wore his turban, but the fact is that these details supply the background of the Islamic Shar'iah. Deprived of their background things lose a great deal of their effect; no picture can look beautiful without it. A dramatic performance without proper scenery loses its soul. The appeal which Islam makes to the hearts of men has its origin in the Islamic Shri'ah and the life of the Holy Prophet, which in turn derives it force and attraction from these minute details. We know how he ate and drank, how he sat and how he walked, how he worked and rested, how he spoke to people, and a hundred other details; and the picture which thus rises before our mental vision is a moving picture—real and of full life. The effect produced on us by this moving and living picture would have been impossible without these details. That is why the companions preserved these details with such zealous care. For instance they have recorded his style of dress and address, his stature, his deportmant, his programme through the day and night, the things he talked about when he sat among his friends, and the difficulties he encountered. Suppose we concede that these details have no connection with the Islamia Shar'iah, but we cannot but admit that the picture which is vital for an adequate comprehension of this Shr'iah remains incomplete without these details. Unless we take these details into consideration we cannot grasp the reality which forms the soul of the Islamic Law—a reality without which religion remains a mere skeleton, a mere philosophical theory, an empty poetic fancy.

There has been a time in Islamic history when Muslims pent the whole night in pondering over no more than a single verse of the Holy Quran. And the Muslims have seen a period, too, when those who believed in it threw it aside as utterly useless. This Quran was offered to every country and every

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nation, only to be rejected by all. An Egyptian has recounted the purposes which the Holy Quron can serve, describing about fifty uses to which it can be put. The only use, however, to which the Muslims do not put it is the purpose for which the Quran was designed by him who revealed it—namely, to read it and to act upon it. The uses to which the Quran is put to-day by the masses which and have been mentioned by this writer are that it can be used for taking an oath, that it can be read over the graves, and fifty other similarly despicable and degrading purposes.

The question is why did not the Quran have the effect during this period which it had of old? The answer is easy: simply because this was a period when the season for sowing this seed had gone by. It had lost its background which had given it force and vividness. Sown in October and November wheat gives a good yield, but sown in May or June it does not grow at all. Similarly, at its proper time, the Quran sown in the hearts of men gave wonderful results, but once that time was passed it ceased to bear fruit, and people began to think it was a dead and useless thing.

Now in our own day a man appeared before us who said: "After the cycle of days had gone round the time for the Holy Quran to bear fruit has come back. You tried to raise a crop out of season and naturally you did not succeed, but now the proper season has come back to you. In the earlier days one crop replaced another, but the Holy Prophet Mohammad brought a seed that superceded all earlier varieties because it excelled them all. This is the best seed and there is no need to have it replaced by another. Experiment has shown that it give the best yield. Therefore it was decreed that the same seed should be sown again when the reason came round."

And this season, we know, has actually been ushered in by the advent of the Promised Messiah. We rejoice that the season has come round, but we must remember we have not been told how long the season will last. So we must give careful thought to the matter lest the precious days be wasted. If we let the time slip past, our loss would be very great indeed; it would be irreparable.

This is the season for the Tableegh of Ahmadiyyat. Had we known the duration of this season it would have been a different matter; had we been told that it extends over three hundred years, for instance, we could have proceeded leisurly; we could have left the work to the coming generations. But placed as we are, we do not know the length of this season. All that we know is that the time for sowing the seed has come, and we most remember that unless we sow now, without delay, we might miss the golden chance. We must remember that unless we sow in time we cannot hope to garner anything, and gaunt and stark naked famine would stare us in the face. The bitter example of Bengal is before us. Thousands there

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are dying daily in the streets like rats and dogs. The consequences of a spiritual famine are infinitely more severe and more devastating. We must take care that the season for the Tableegh of Ahmadiyyat does not pass by while we stand idle, wasting the precious days over things which matter very little. We must take care to sow and gather in the crop before the autumn winds begin to blow, for once their withering breath gets into the air all sowing would be in vain.

Every moment of our life that flies past should strike us aghast with terror lest that moment be the last for sowing after which our efforts too would be vain and fruitless like all Muslim efforts at revival in the 11th and 12th centuries of the Hijra. In order to spur on our efforts God has kept the duration of the sowing season a secret. God says: "With us is the Book which keeps this time safe and secret." This means that knowledge in regard to the length of this season and the exact moment when the crop would ripen, remains with Him alone so that we should become the victims neither of despair nor of undue optimism and over-confidence. But once that moment has gone by, our community might cry itself hoarse, make the most frantic efforts, literally rain down literature and pamphalets upon the world—there would be no result. Our views which have a tremendous appeal now, would, afterwards, begin to appear as irrational and people would begin to laugh at them, even though they are views which already once before have wrought a miraculous change in World History. To-day is the time when one moment we put the seed into the ground and the next moment it sprouts out and the plant begins to wave in the air—young and green and full of vitality. But if we delay the sowing too long, the frost might get at it and leave the field bare with only a withered blade or two here and there. Therefore sow now, and sow over the widest field—sow without delay. **Otherwise you jeopardise not only your own chance but the good of the whole world.**

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A LETTER TO A CHRISTIAN MISSIONARY*

Dear Madam

I was pleased to receive your lettar of May 17th. I have gone through it carefully. Before I make any observation, I would like to make it clear that the sole purpose of my writing to you is that the existing misunderstanding between our two beliefs may be cleared.

If all the religious people had united on the point that they would accept whatever may be proved to be divine, and would not follow their forefathers blindly, it would have helped them in the way of knowing the truth. But alas ! most people do not take the trouble of using their own power o reasoning in the matter of religion. They are as those about whom it was said : " They seeing, see, not and hearing, they hear not, neither do they understand '. They are submerged in materialism from top to bottom.

In answer to my letter you write : "Your arguments seem plausible and will no doubt convince ' Christians ' who do not really believe in Christ. The disciples who had lived with Him for three years, however, worshipped Him as God."

I beg to differ. It is an historical fact that the resonable and unprejudiced Christians of those countries in which the religious struggle took place between Christians and Muslims, were fascinated by the beauty of the teachings of the Quran about Jesus and were converted to Islam. They were convinced that no one could be a true follower of Jesus unless he believed in the Holy Prophet of Islam because Jesus prophesied about his coming. They found the theological ambiguous dogmas of Christainity hypothetical, not founded on facts.

In the Holy Quran God has pointed out the mistake of the Christians in taking Jesus as God in these words. "Definitely they have no belief in the true God, who assert : Surely Allah, He is the Messiah, son of Mary, while the Messiah said, o, children of Israel, worship and serve Allah, my Lord and your Lord. (5 : 72).

Again it says, "The Messiah, Son of Mary, is but an apostle, before him apostles have indeed passed away. His mother was ; a righteous woman. They both used to eat food. See how We explain to them our arguments, cogent and candid, then behold how they are turned away from the truth for not using their judgment and prudence" (5 : 15).

*This letter was written some time ago by Maulvi J. D. Shams, Imam of the London Mosque, to a lady who lived in China for many years and participated there in Missionary work.

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We find in the Gospel that when Jesus was tempted by Satan in the wilderness for forty days and the devil asked Jesus to worship him, Jesus answered: "Get thee hence Satan, for it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4: 9 & 10).

This is precisely what is mentioned in the Quran, and it also shows that Jesus was not God for being tempted by the devil is incompatible with Godhead. God cannot be tempted with evil" (James 1-13).

I don't think there can be any more ludicrous scene than that of the devil taking hold of Almighty God, the latter following him from place to place and being tempted.

I mentioned in my last letter Jesus' own confession that he was a prophet of God. Again he says: "I have not spoken of myself: but the father which sent me; He gave me a commandment, what I should say and what I should speak" (John 12: 49). Moreover he explained the meaning of his being sent by God when he said: "As Thou hast sent me to the world even so have I also sent them into the world" (John 17: 16). As the disciples were the apostles of Jesus and they did not become Jesus himself, similarly Jesus was an apostle of God, not God himself.

I shall be obliged if you will kindly let me know the passages of the Gospels which say that the disciples who lived with him, they worshipped him as God. As far as my knowledge goes, the disciples never worshipped Jesus as God. How could they worship him as God, when he did not teach them so. On the contrary one of his disciples asked Him: "Lord, teach us to pray as John also taught his disciples". And He said unto them. "When ye pray, say, our father which art in Heaven," etc. (Luke 11—12). Thus he taught them the oneness of God, because everyone has only one father not two or three. Confirming this meaning he enjoined them: "And call no man your father upon the earth; for one is your father, which is in Heaven" (Matt. 23—9). He also said, "I ascend to my father and your father, and to my God and your God" (John 20—17). Moreover he himself prayed to God always. At one time he went out into a mountain to pray and continued all night in prayer to God (Luke 6—12). While he was on the cross he supplicated: "My God, my God, why hast Thou forsaken me?" (Matt. 27—46). His disciples saw him praying to God and he taught them to pray to the same God. They knew that God knoweth secrets of the heart (Psalm 44—21). The secret things belong unto the Lord our God. (Deut. 29—29). On the other hand they heard Jesus confessing his ignorance by saying "But of that day and hour knoweth no man, not the angels which are in Heaven, neither the Son but the Father. (Mark 13—32). They knew the imperfectness of his knowledge when they saw him hurrying towards a fig tree, while he was hungry, if haply he might find anything thereon, but found nothing. (Mark 11—13). Further they heard him saying that

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God was Lord of Heaven and earth (Matt, 11—25) but he had nowhere to lay his head (Luke 10—58). They found him helpless when he was caught in Gethsemane and they forsook him and fled. Some of them betrayed him and one denied him, swearing and cursing that he was not his disciple and that he did not know the man. They witnessed him being stripped, buffeted, mocked at, spat in the face, and smitten by the Jews with reeds and with the palms of their hands. Moreover in a clear cut statement that "my father is greater than I (John 14—28)" he refuted the present Christian belief that "There are three person of one substance, power and eternity, the Father, the son and the Holy Ghost."

Begotten Son.

This phrase and other similar phrases are used, we find, only by the author of the 4th Gospel, which differs from the other three Gospels in style and language. Recent research has led to the conclusion that its author can hardly be believed to have been an apostle or even a contemporary of Jesus. The Gospel shows clearly how profoundly the Gnostic ideas had influenced its author. No mention of the 4th Gospel which we can recognise as such carries us back further than 140 A. D. (Encyc. Biblica, col. 2549 : 51, 53.)

The 24th verse of the last chapter (of this Gospel) in which the author says : "This is the disciple which testifieth of these things and wrote these things ; and we know that his testimony is true "—clearly indicates the anonymity of the author.

The word "Begotten" cannot be used in regard to Jesus in its literal sense, as God is free from sexual passions and takes no wife. John himself has described the meaning of "Begotten" in his first Epistle. He says: "Whosoever believeth that Jesus is the Christ, is begotten of God, and whosoever loveth Him that begat, loveth also him that is begotten of Him."

In the same chapter of the Gospel in which the term "begot ten" is used, it is mentioned that Jesus said : "Except a man be born again, he cannot see the Kingdom of God. That which is born of the flesh is flesh : and that which is born of the spirit is spirit." And in the first chapter the author speaks of the believers "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The same expression has been used in Jewish literature with reference to the Jews. They are called the "sons of the most Mighty and Heavenly Living God" (Macc. 628), "Sons of God" (Ps. Sol. 7, 30), a first-born only begotten son (18, 4) and "thy people, first born and only begotten" (4 Ezra 6' 58). It may be inferred from such instances that the designation of

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God as 'father' in a figurative sense goes back at least to the 8th century B. C., and it was also common in Israel in the last century B. C.; that the Israelities felt themselves to be 'sons and daughters of Yahwe', and that here and there the thought of a sprirtual sonship based on character was reached. (Encyc. Biblica col. 4693).

It is reasonable to assume that Jesus also used this term in the same figurative sense and there is no justificiation for giving a new and unwarranted meaning to the expression. As Jesus was a prophet and an example for the corrupt Jews of his time in obeying his God's commandments and resigning himself to His Will, he therefore applied to himself the term "only begotten son" which had been used in the past for the Jews. The only alternative would be to believe that the notion is borrowed from the Pagans. Sir R. Anderson, in his book "The Buddha of Christendom", writes: "The founder of Rome was believed to be the divinely begotten child of a vestal virgin; and in the Babylonian mysteries a similar parentage was ascribed to the martyred son of Semiramis, Queen of Heaven. What reason have we, then, for distinguishing the birth at Bethlehem from these and other kindred legends of the ancient world?" (P. 96)

In face of these facts his sensible disciples who lived with him could never have worshipped Him as God.

It is a pity that most of the Christians overlook these candid statements and luminous facts, and base their beliefs on some figurative words and phrases. You have mentioned a few of them in your letter :

Son of God—In the Gospels Jesus is called the son of God. Evidently not in its literal sense but metaphorically, otherwise it would contradict the frequent usage of "Son of Man" in the Gospels about him. Consider what Luke says : Jesus was son of Joseph, but Adam son of God.

It is an idiom which was used frequently for the righteous persons.

God said : Israel is my son, even my fitst born (Ex. 4-22 and 33). He (Solomon) shall be my son and I will be his father (1 Chro. 22. 10). Ibhraim is my first born (Jer, 31-9). All the sons of God shouted for joy (Job,-38 7). Mark says: The centurion said, truly this was the son of God (15-39). And Luke writes: "The centurion said: Certainly this was a righteous man" (23-47). These two statements clearly show that the phrases "Son of God" and "righteous man" have the same meaning ; otherwise one of them would be undoubtedly wrong in realating the facts.

When the Jews said: We have one father even God, Jesus repudiating their claim said : "Ye are of your father the devil and

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the lusts of your father ye will do ...He that is of God hearth God's words: ye therefore hear them not because Ye are not of God". (John 8). As the Jews were the sons of the devil metaphorically, likewise was Jesus the son of God.

The phrase "He that hath known me hath known the father" does not show that Jesus was God. He said: "If ye had known me ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him: Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father".

It is evident from this conversation that the knowledge and seeing to which Jesus referred were not ordinary ones. If Jesus were God and his disciples believed that, Philip would not have enquired of him "to show us God", and Jesus would have answered "I am God, which other God do you want to see?".

Jesus wished to make them understand that God, "whom no man hath seen nor can see" (1-Tim. 6- 16). can not be seen by physical eyes. He shows Himself through His apostles, the perfect manifestations of His attributes in their respective times. Jesus Christ therefore called Philip's attention to what he could not see despite seeing him and living with him. In this sense the Holy Prophet of Islam has said, "who has seen me has seen God". It is a fact that the Holy Prophet of Islam was the perfect manifestation of God. If Jesus was called Son of God figuratively, the coming of the Holy Prophet of Islam in the prophecies was considered the coming of God Himself. He revealed to the world the true one God in the clearest way so that his disciples were filled with certainty. Compare that Jesus Christ called Peter, the foundation rock of his church, "Satan"; but the Holy Prophet of Islam said about his cisciple Omar thar Satan runs away whenever he sees him.

Jesus being an image of God, does not make him God. Every man is the image and glory of God but the woman is the glory of the man (1 Cor, 11-7). Do you think that every man for being image of God, is God?

Then you write "Before Abraham was, I am" claiming the very name of Jehovah. It is strange to take "I am" for Jehovah. The phrase is mentioned many times. They said about a blind person healed by Jesus, he is like him but he said "I am" (John 9-9). In the original Greek version we find "I am", but the English translators have put "he" after it.

Jesus said: Take heed that Ye be not deceived for many shall come in my name saying "I am". (Luke 21-8) Will you say here, " claiming Jehovah ". To explain the meaning, in some

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version the word "he" and in others "Christ" is added by the translators into English.

In verses 24&28 of 8th Chapter of the fourth Gospel in which the same phrase is used, the word "he" is added by the English translators. In verse 24 Jesus said: If ye believe not that "I am", ye shall die in your sins. They asked him who art thou? He answered "even the same that I said unto you from the beginning". Did he say from the begining that he was God? Certainly not. When Jesus asked his disciples: "Who say ye that I am?" Peter answered: "the Christ of God" (Luke 9-20). Again when a woman said to him "I know that the Messiah cometh, when he is come, he will declare unto us all things." Jesus saith unto her," I that speak unto thee am" (John 4 26).

Here also, to make the meaning understandable, the English translators have put in "he", *i e.* I am the Messiah. Similarly in the verse under discussion the word Messiah or Christ should be put in. The meaning of the verse will be that before Abraham existed or lived I am the Messiah.

The Urdu translation of this verse is very clear.

پیشتر اس سے کہ ابراھیم پیدا ھوا میں ھوں

It means Before Abraham was born I am. This translation is made by the Foreign Bible Society in Lahore, Printed in Great Britain by Billing & Sons Ltd., Guildford and Esher.

The Holy Prophet of Islam has also said: I was prophet while Adam was not created yet. They both meant the knowledge of God, *i e.* He had decreed that he would raise them. Jesus said "before Abraham" because he was not sent but to the lost sheep of the house of Israel, the descendent of Abraham; while the Holy Prophet of Islam was sent for all the peoples of the world, therefore, he mentioned Adam. If you read carefully you would find that the whole discussion on the part of Jesus on this point was entirely figurative He also said: "Your father Abraham rejoiced to see my day: and he saw it and was glad". Could you explain how Abraham saw his day?

Then you say: "God came in the person of Christ and took the sin (not only the punishment but the sin itself) upon Himself". I have tried my best, but have failed to understand what you mean. Do you think that God in person of Jesus committed suicide on the cross and went into hell for three days? How do you define sin? Sin in my opinion is to do against the commandments of Cod and to use the natural faculties and powers in the wrong place or in a manner forbidden by God. Do you think when he said: My father is greater than I, he meant "I am greater than myself? or when he said, My father has sent me, or I do my father's will, or I don't say anything from myself but what I hear I say, or I will ascend to my father

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and your father and my God and your God, or when he prayed to God, did he mean himself when he said "God"? A reasonable mind will certainly fail to grasp this mass of delusions and confusions. I truly say that all these ideas originally were taken from pagans. Recent criticism has shown that the Christians have only followed previous idolatrous people in deifying man" (see Pagan Christs by John M. Robertson). The Holy Quran 1350 years ago declared the same. (Ch. 7 verse 78.)

The consequence of these dogmas was that Christian Europe became the source of Atheism and even the sense of sin died in them. Rev. H. R. Gough writes: "Large numbers of our people have no sense of sin at all ; they may not be actually immoral themselves but they have no morals. Conscience has become so dulled by continual disobedience to its promptings that there is no longer a sense of right or wrong. We seem to be no longer ashamed of our sins. When a people come to that point disaster is at hand." But if Jesus has taken upon himself both sin and the punishment, then why should they be ashamed of their sins? while God out of His mercy. as you write, has shed the blood of His innocent Son (or even of Himself) for their redemption. Sin therefore still exists, especially in the Christian world. About the punishment Jesus has said: "whosoever speaketh a word against the son of man, it shall be forgiven him but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come". Futher he says : Every idle word that men shall speak they shall give account thereof in the day of judgment (Matt. 12—36).

You say about the parable of the master who forgave his servant the debt for his supplication, "but it must have cost him a good deal to sacrifice that enormous amount of capital—so our forgiveness is free to us, but costs more then we can say". Please don't take God exactly for a human being. If a man can write off a debt despite the enormous cost, then how much more will it be advisable for the omnipotent, all possessing God to forgive when it does not cost Him anything. The parable shows that repentance and supplication is the true way for getting forgiveness. But you believe that God without shedding the blood of an innocent, or in other words, without committing suicide, God could not be justified in forgiving sins. When you will define sin then you will know the distinction between debt and sin, and that the true remedy for it is repentance not, the shedding of blood, and that its forgiveness does not cost God anything.

You say that you have read Matthew 16— where the Lord speaks of his death "that he would be killed and be raised again on the third day." But please read John 20- 9 also which clearly shows that the disciples did not know of any prophecy to the

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effect that he must rise again from the dead. Read Mark 16-10—14 as well, which supports the statement of the fourth Gospel. Then read John 20— 1 and Luke 24—1, which shows the falsification of its last part that he would be raised again on the third day, because he was in the sepulchre for only one day and two nights. Read also Matthew 12—40 in which Jesus had prophesied that his case in the heart of the earth would be similar to the case of Jonah the prophet. As the latter was alive in the belly of the whale, likewise he would be alive in the sepulchre. As the latter part of the prophecy was not fulfilled as to the very words, likewise the first part also, except that we may say that the resemblance of death on the cross as seen by John the Divine that "he saw him as it had been slain" is a symbolical reference to death.

About the second advent of Jesus, as you write, he will come in glory. I would say that he has already come, as I have written before. He has come in glory. In the first advent he came and the people put him on the cross and some took him to be a false prophet and accursed of God ; others believed in his death on the cross. But in his second advent he has come to break the cross, *i e.* to prove the falsehood of this belief. God warned the world through him in these words: "A warner (a prophet) has come to the world and the world received him not. But God will receive him and will establish his truth by mighty attacks". He warned the world sumberged in sins in 1906 in these words: "O Europe! thou art not safe, nor thou O, Asia! and ye who dwell in islands, no self-made Deity will assist you on that day. I see cities crumbling, and I find inhabited places in ruins. The omnipotent God has kept silent for a long time while detestable deeds were done in His very sight. But now He will show His face with great awe. Let him who has ears hear. That time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of fate should be fulfilled. The days of Noah will you again witness, and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you." He proclaimed, having received a revelation from God : "I am the light of this dark age. The person who follows me shall be saved from the pitfalls and ditches which the devil has prepared for those who walk in darkness. He has sent me to guide the world to the true God with peace, and forbearance. But those souls who do not desire the truth have become my enemies and are pleased with their darkness. But I have tried my best to sympathise with mankind so far as I could".

I finish my letter with these words : "Blessed are they who do not hesitate in accepting whatever may be proved divine."

Yours sincerely
J. D. Shams

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WHEN TO STOP WAR?

" Too Few Children,
" Too Few Arms.
" Too Few Allies".

In these words Marshal Petain sought to explain the last scenes of the ignominy of France. Look at the spectacle of a nation going down on its knees with almost the full strength of its man-power in tact!

Let us see what that complete code of life, the Holy Quran, has to say about a situation like this. When and how, according to it, should a war come to an end?

It must be noted at the outset that once war has started Islam allows no backing out of it, much less for an absurd plea like that of "too few children, too few arms and too few allies". Even if a War is forced upon an Islamic State in such conditions it matters little, for Islam is a Faith and an Ideal, not an "algebrical formulæ" or a dogma of "practical politics", —a term which has come to mean a fluid and weather-cock policy. In fact when the war is not of one's own choosing, as all Islamic wars are, the plea of "too fews" has no room whatsoever. No honourable people can lay down arms on such flimsy pretexts. The Quran says that even though you may have got less of allies and less of children and arms, a mere casual glance into history will show you that these are not necessary factors in determining the issue of war.

كم من فئة قليلة غلبت فئة كثيرة

"Often has it so happened that a force inferior in numbers and equipment has over-powered the one superior in numbers and equipment." (The Quran, 2 : 334)

It must however be pointed out that children, allies, and arms are elements which Islam does not discount, and if the following teachings of this holy Book are followed there will be no dearth of them.

"Too few children"

The Quranic teachings look with abhorrence at the tendency toward birth control. Usually poverty is pleaded as an excuse for this premature killing of children.

The Quran says :—

لا تقتلوا اولادكم خشية الاملاق. نحن نرزقكم و نرزقهم

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"Murder not your children for fear of poverty. Verily we we provide for you and for them also. We shall provide".

Again, in an Islamic state it is the duty of the State to provide every body with board and lodging, etc. Hence generation will not stop for fear of poverty.

The second motive which has induced Europe into reducing the number of children by means of "birth control" is based upon their perverted theroy of marriage.....a theory which looks upon this union simply as means for the pursuit of pleasure and lust. Says the Quran:

محصنين غير مسافحين

"The purpose of marriage is to lead a pious life and not to pursue lust."

Moreover the Quran ordains that every Muslim must marry[1] ; and it is desirable that he marries at least two[2] wives. says the Quran.

وانكحوا ما طاب لكم من النساء ـ مثنى و ثلث و ربع ـ و ان خفتم الا تعدلوا فواحدة ـ (النساء : ا ع)

"And marry from among the women of your liking two or three or four. But if you fear lest you do injustice among them, then marry only one."

"Too few arms"

As far as the arms are concerned the Quran enjoins that war or no war, the State shall always remain prepared to the hilt.

1. The Prophet Mohammad, peace be upon him, says that unmarried life is a life wasted.

2. It is silly to criticise polygamy in Islam. The Quran has enjoined it subject to clear condiions ; and if any one has got even a lurking doubt that he cannot cope with the prescribed condition of being just to all the wives he is ordered not to marry more than one wife. Europe has wasted much breath in painting polygamy in all the darkest colours available, but the fact remains that it has ill substituted it with the trick of the "back door". It could not resist the call of nature. It is really very strange that a country having a surplus of women should be a champion against polygamy. This no doubt is one of the factors that have brought forth an highly "immoral Europe" wherein even illegitimate children have become, in certain empires, the backbone of their military body.

Readers must have recently read with profound horror that many thousand women in America have approached their Government to let them produce "legitimate children" without the help of "formal husbands". Poor things—they cannot get men to take them as their husbands and neither can they supress the call of nature.

America and Europe had to chose between polygamy and prostitution...and they chose the latter, with the result that along with a complete ruin of their moral life they have also suffered from lack of man-power.

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واعدوا لهم ما استطعتم (انفال: ٨ ع)

"Muster up all your sources (ما استطعتم) in preparing yourself."

"Too Few Allies"

A week and cowardly nation, like a weak and cowardly man, cannot hope to gain any friends. Power attracts friends. If a State is powerful, it shall get allies. The Islamic state, as we have noticed, has to be powerful and there will be no lack of allies for it. The only question is how to retain them. Britain lost most of her allies because when the time came for action it shirked its responsibility and took cover under some false pretensions. But for a Muslim State there is an express law:

اوفوا بالعهدان العهد كان مسؤلا (بنى اسرائيل: ٤ ع)

"Verily you shall fulfil your pledges for you are responsible to fulfil them."

Thus if by a condition of contract the Islamic State is bound to enter into war on behalf of its ally, it *must* enter. (It must however be noted that an Islamic state cannot contract to enter into an aggressive war on behalf of an ally. Such a contract, being contrary to the teaching of Quran, shall be void abinitio)

The early history of Islam provides ample proof of such strict adherence to contracts of fidelity with allies.

The second method of keeping the integrity of an alliance is to call an ally to account, if he does not fulfil his obligations.

و ان نكثوا ايمانهم من بعد عهدهم.....فقاتلوا ائمة الكفر (توبه: ٢ ع)

Again, the Quran wants an effective League of Nations to be built whose members shall be jointly and severally bound to take combined action against the offender. This will provide a big body of allies.

It must be noted that, notwithstanding anything we haye stated above, the only ally which the Quran regards as indispensible is Allah. If the circumstances are such that there are no allies to be had, the Muslim State must never budge from its object because of that.

كفى الله المومنين القتال - كان الله قويا عزيزا (احزاب: ٣ ع)

"Allah is enough of an ally for the faithful in the battle field and He is powerful and strong."

In fact Muslims must fight for Him and Him alone. And when He is their ally it matters little if they have other allies or not.

We have seen in the above lines that an Islamic State can not suffer from the short-comings of "two few children, too few arms and too few allies", but if ever it does so suffer, it must not lay down its arms on that plea.

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The basic idea is that once war has started it cannot be terminated until victory has been attained. Do or die. There is no other alternative.

ومن يولهم يومئذٍ دبره فقد باؤ بغضب من الله (انفال ـ ٢ع)

"He who turns his back shall render himself liable to the severest chastisement from Allah."

The question however remains what exactly is meant by victory. Does it lie in the complete annihilation of the enemy? and does it mean that a deaf ear shall be turned to the enemy when he sues for peace ?

Certainly, according to the teachings of the Bible such a severe step is considered the most appropriate thing.[3]

But the Quran is a Reformer and not a Retributor. It cannot allow war to continue into a massacre of the prostrated enemy. This would be a wrong. The *Mischief and Not The Mischievious is To Be Annihilated.*

Says the Quran :—

واقتلوا هم حتىٰ لا تكون فتنة (انفال : ٥ع)

"And fight them until the mischief is completely eradicated"

الفتنة اشد من القتل

"Verily mischief is worse than massacre."

Thus, although war is not to be stopped in between and the only time when it can be brought to an end is the one when there is no doubt left that the mischief has been completely eradicated, yet it must end as soon as the mischief does.

Again there may be a doubt in specifying the state of affairs when the mischief can be regarded to have "ended". The victorious might think quite differently from the defeated.

The Quran, that Book of Mercy, however, throws the die in favour of the defeated, who can themselves declare the mischief to have ended, either by termination of resistance—لا تكون فتنة—or by suing for peace.

3. Note the following :—

"And when the Lord thy God shall deliver them before thee ; thou shall smite them, and utterly destroy them ; thou shalt make no covenant with them, nor show mercy unto them : " Deut. 7 : 2.

"But of the cities of these peoples, which the Lord thy God doth give thee for inheritance, *thou shalt save alive nothing that breatheth*" : Detu. 20 : 16 :.

Also see Joshua 6 : 21, 10 : 19, 39 : 40.

"Now go and smite Amalik, and utterly destroy all that they have, and spare them not ; but slay *both man and woman, infant and suckling, ox and sheep, camel and ass,*" 1 Samuel 15 : 3.

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و ان جنحوا للسلم فاجنح لها ۔ و توكل على الله (انفال ۸ ع)

"And if they pray for peace, grant it to them readily ; and place your trust in Allah."

In either case the Muslims must sheath their swords.

The reasons for this are very clear. To continue to slaughter the " non-combatant enemy" is an act of barbarity which only the "humane teachings" of the Bible can advocate ; and to refuse an appeal for armistice is a useless shedding of human blood, which can very well be saved. Such refusals can be helpful only in bringing undue pressure upon the prostrated enemy so that they may agree to unfair terms. But the Quran does not allow the victors to take undue advantage of their position. They have to be fair to their opponents even after they have been defeated.

It may be asked that an enemy may be playing false in suing for peace, which might be only a plea for gaining time. The words of the verse however cover only genuine appeals for truce. Hence if it is discovered that the appeal is not genuine it can be turned down.

What the Quran forbids is to take an undue advantage of the prostrated enemy under the cover of "being more secure". Victory has been achieved by the help of Allah alone and hence وتوكل على الله—reliance sholud be placed upon Him. He who has granted victory once can grant it again for the second time. If however the enemy, after suing for peace, again takes up arms and plays false he shall never get this indulgence for a second time, unless the principal accused have first been made over.

و ان نكثوا ايمانهم من بعد عهدهم فقاتلوا ائمة الكفر لاايمان لهم لعلهم ينتهون (توبه)

Gentle readers, don't you realize that International Law has yet much to learn from the Quran ?

SALAH-UD-DIN

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THE PROMISED PROPHET

The Master Prophet Muhammad, on whom be peace, claimed to have come in fulfilment of the prophecies of the Bible. A study of the Bible shows that the claim is well founded. We read:—"And he said, the Lord came from Senai and rose up from Seir unto them, He shone forth from Mount Paran and he came with ten thousand of saints ; from his right hand went a fiery law for them " (Deuteronomy 33 : 2).

"And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels " (Isiah 11 : 7).

"God came from Teman and the Holy one from Mount Paran. Selah. His glory covered the heavens and the earth was full of his praise." (Hab. 3 : 3).

"And I saw heaven opened and beheld a white horse and he hat sat on it was faithful and true and in righteousnes he doth udge and wage war " (Revelation 19 : 11—16). If the coming of the Lord from Senai and rising from Seir refers to the appearance of Moses and Jesus, as alleged by the christians, what about Mount Paran ?

It should be noted that the Meccan mounts have been called the Paran Mountains from time immemorial. If the Christians have specified the two, why not the third one ? Again " he came to Paran with ten thousand saints." This clearly refers to the famous event of the conquest of Mecca by the Prophet of Islam, when he came with ten thousand faithful followers to Mouht Paran from Medina. Again we read " from his right hand went a fiery law " There have been only two law givers among the prophets, Moses and Muhammad ; the former from Senai and the latter from Paran. " And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels." The rider on the ass is Jesus. But who is the rider of the horse and the camel ? For horses and camels we shall have to look to Arabia. Is not the white horse an Arab ? Again he that sat upon him was called faithful and true. The Holy Prophet Muhammad on whom be peace was known among the Arabs as Al-amin, *i.e.* the faithful and the truthful one, and he was highly reputed for his truthfulness. Who else then but our Holy Prophet can be the fulfilment of the above quoted words in the Book of Revelations ? Earlier prophecy therefore required that the final revelation of God in matters of law or in the words of the prophecy the " fiery law," should be granted to an Arab. It is to this that the Holy Quran refers when it says :—

> "And most surely the same is in the scriptures of the anci-ents. Is it not a sign to them that the learned men of the Israelites know it ? And if we had revealed it to any of the foreigners so that he should have recited it to them, they would not have believed therein " (26 : 196—199).

A study of the Holy Quran and the sayings of the Master Prophet Muhammad, on whom be peace and blessing of God, clearly show that the Prophet claimed to have come in fulfilment of the prophecies of the earlier scriptures. The Holy

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Prophet for instance speaks of himself as " the prayer of my father Abraham," the significance being that he came in fulfilment of Abraham's prayer. This prayer of Abraham on whom be peace is thus reported in the Holy Quran :—" Our Lord ! and raise up in them (the Meccans) an apostle from among them who shall recite to them Thy communications and teach them the book and the wisdom and purify them (2 : 129). According to the Holy Quran God made a covenant with Abraham to bless his seed. The seed of Isaac and Ishmael therefore were equally to be blessed. The Holy Quran refers to this covenant in the following words :—

> And when his Lord tried Abraham with certain words he fulfilled them. He (God) said " surely I will make you a leader of men." Abraham said 'and of my offsprings'? 'My covenant does not include the unjust' said He, *i.e.* God (2 : 124).

That the Bible corroborates the Holy Quran is clear from the following Biblical verses :—

" I will make of thee (Abraham) a great nation and I will bless thee and make thy name great, and thou shalt be a blessing and in thee all families of the earth shall be blessed (Genesis 12 : 2).

" And He brought him forth abroad and said, look now towards heaven and tell the stars, if thou be able to number them : and He said unto him, so shall thy seed be " (Genesis 15 : 5).

" And the angel of the Lord said unto her (Hagar, the mother of Ishmael) I will multiply thy seed exceedingly that it shall not be numbered for multitude " (Genesis 16 : 10).

"And as for Ishmael I have heard thee; *Behold I have blessed him* and will make him fruitful and will multiply him exceedingly ; twelve princes shall be beget and I will make him a great nation." (Genesis 17 : 20).

" This is my covenant which ye shall keep between Me and you and thy seed after thee. Every man child among you shall be circumcised. (Genesis 17 : 10).

" And I will give unto thee and to thy seed after thee, land wherein thou art a stranger, all the land of cannan, for an everlasting possession. (Genesis 17 : 8).

From the above passages it is clear beyond the shadow of a doubt that the promise made by God to Ishmael does not differ from that made to Abraham. All that is said regarding Abraham is said ragarding Ishmael. It should also be noted that circumcision has been a characteristic of the Israelites as well as of the Ishmaelites. The land of Cannan was to remain *for ever* in the possession of Abraham's descendants. This Holy land has been in the possession of the Muslims for centuries, who are the spiritual descendants of Abraham, being the true representatives of the house of Ishmael. Thus it is clear that prophecies concerning the Holy Prophet of Islam are to be found clearly indicated in the revelations granted to Abraham and Moses, peace be upon them. The Holy Quran refers to this in the following words :—"Most surely this is in the earlier scriptures, the scriptures of Abraham and Moses " (87 : 18).

ZAHUR-UD-DIN, BUTT.

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ACTIVITIES OF THE DAR-UT-TABLIGH, CALCUTTA

By D. A. K. Khadim, Secretary, Tabligh Darut Tabligh, Anjuman-i-Ahmadiyya, 1 Wellington Square, Calcutta.

The Satsanga, a Hindu reform movement started by Thakur Anukul Chandra, recently celebrated the Silver Jubilee of their Sanga in a four day programme consisting of lectures on religious, social, political, commercial and industrial topics, Kirtan, display of physical feats, processions and amusements. The followers of the Sanga from all parts of Bengal—men, women and children—attended the celebrations in large numbers and the spacious Theatre Hall of the Mohini Mills, Ltd., at Kushtia—the venue of the conference—was packed to suffocation—the males occupying the main Hall and the women the galleries. But inspite of the gathering being so large there was no difficulty in the proceedings being heard as the Hall was fitted with microphone and loudspeakers. The whole place was very tastefully decorated. Dr. U. P. Bose, Principal, Calcutta Medical College, presided.

The undersigned attended the conference on a special invitation by the organisers to deliver a lecture on the life and teachings of the Holy Prophet of Islam (peace be on him) and had to travel to and from Kushtia to Calcutta for the purpose. The place is 111 miles from the metropolis.

In course of a speech lasting about one hour and a half, the undersigned dwelt on the early life and activities of the prophet, his reputation as the most truthful and trustworthy of all the Meccans, his marriage with Hazrat Bibi Khodija, the conversion of Hazrat Abu Bakr and Umar, the severe persecution at the hands of Meccans, the "Hijrat" (flight) to Medina, the Battle of Badar, the gradual spread of the faith all over Arabia, the conquest of Mecca and general forgiveness granted by the prophet to his erstwhile oppressors ; and pointed out the multifarious and varigated roles he performed, and said that he was an examplar and model for all—the rich and the poor, the master and the servant, husband, father, judge, jurisconsult, a soldier, a general and a king—a conglomeration of functions rarely to be found in any single individual in the world.

The second part of my speech was devoted to a brief elucidation of some of the fundamental teachings of Islam such as the Unity of God, the brotherhood and equality of man, social and economic justice, political peace and toleration

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in matters religious as preached by Islam. It was also pointed out how Islam alone of all the religions in the world can enable one to attain communion with God and how Islam as interpreted by Hazrat Ahmad (peace be on him) of Qadian—the Founder of the Ahmadiyya Movement—who came in fulfilment of the prophecies contained in the Holy Quran, the Traditions, the Bible, the Gita and other scriptures of the world—can alone save the world from the destruction which stares it in the face.

The speech seemed to have produced a very good impression on the vast gathering which grew thicker as it proceeded and listened with rapt attention—a fact which was pointed out by the President in the course of his special remarks on the speech. The President requested me to contact him at Calcutta. The lecture on the life and teachings of Jesus Christ was delivered by a follower of the Satsanga in the absence of any Christian representative. The President then delivered his address and proceedings terminated at about 9-30 p. m. I distributed copies of the Bengali translation of the Promised Messiah's "Paigham-i-Suleh" and a Bengali tract on the present day calamities and the means of escaping from the same.

I was accommodated with a prominent Muslim gentleman of Kushtia who was all attention to me during my stay and accompanied me to the conference and returned with me late at night even though he was fasting. I also preached the message of *Ahmadiyyat* to some Muslims in the town of Kushtia.

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